

tempt, in future numbers, to expose what we regard the very untenable position which the Board has assumed upon the question of slavery. Meanwhile we would ask our readers, if they are prepared to continue to support the Missionary Board which admits slaveholders to its communion, and declares to the world, that while drunkenness, theft, profligacy and licentiousness constitute *prima facie* evidence of unfitness for admission into the fold of Christ, slaveholding, the legitimate parent of the above sins, is not necessary and in all cases sinful!—*Protestant County Gazette.*

WHO ARE THE EUROPEAN ABOLITIONISTS?

An attempt is frequently made by the pro-slavery press in this country to induce the belief that those who condemn American slavery in Europe, and especially England, are ultra aristocrats, monarchists, and haters of republicanism, and that they oppose slavery because it is a "democratic institution." In short, they are saying the grown up children among us with the terrifying suggestion that dukes and lords of Great Britain, are interfering with "our institution" of slavery, and thereby actually pulling out "the corner stone of our republican edifice."

Now the fact is, and what is more, these patriotic editors and party orators know it, that Emancipation in Great Britain, set on foot originally by a Quaker woman, and sustained by the active influence and money of the Society of Friends, with the aid of the Baptists, and a portion of the Unitarians and other dissenters, was finally carried in Parliament by the votes of the liberal members, in opposition to Tory influence, and the decided hostility of such men as Peel and Wellington. O'Connell and the liberal Irish repealers are all abolitionists. Father Mathew and his co-toters are abolitionists. The Chartists and Free Suffrage men are abolitionists. The Non-Complaisant Suffrage Union recently addressed an admirable letter to the people of the United States, begging them to abolish slavery, which more than anything else impeded the progress of liberal and republican principles in Europe. The many who profess republicanism in Germany, writing from their prisons in this country, offer the same exhortation. In the name of Freedom and Humanity they implore us to take away the stumbling block of our detestable "institution" from before them.

We have just seen in a foreign paper an eloquent speech delivered at Glasgow not long since by HENRY VASSART, the gifted and devoted Christian leader who was imprisoned for his intrepid advocacy of republican principles. He, at least, is no enemy of ours. In his lectures in behalf of the Suffrage Union throughout Great Britain, he has constantly and eloquently vindicated the great principles of our government.

We call the attention of our readers to the country, offer the same exhortation, and let them remember that it is the faithful and touching remembrance of a friend, a republican, and a Christian.— *Essex Transcript.*

IRISH PHILANTHROPIST.

We publish with great pleasure the following extracts from an Address issued by the Cork Ladies Anti-Slavery Society, respecting the coming Anti-Slavery Bazaar at Boston:

"The time for preparing articles for the 'Twelfth Boston Bazaar,' is fast approaching. The friends of freedom will rejoice to hear that the Fair held last Christmas in Boston was more productive and attractive than any former one.

Never have the American abolitionists stood more in need of the combined and strenuous exertions of the friends of the cause than at the present time. In Texas, another slave State of immense extent, has been added to the United States, thus increasing the preponderance in Congress of the slavery party, and also causing, what was feared, a considerable advance in the price of slaves—thus giving an additional impulse and stimulus to the domestic slave trade—the horrors and atrocities of which no pen can fully describe.

As the friends of freedom and of equal rights we say, that while Slavery and the Slave Trade continue to exist, we cannot, we ought not, to rest in selfish inaction. There are some who stand aloof, saying, 'the price is too high; our assistance more to such we would reply, that Slavery is a greater evil than poverty; Slavery is a stain upon humanity, poverty is not. Wherever Slavery exists, its blighting and demoralizing effects are felt by all who come within its unholy and contaminating influence—murderers, thieves, and all manner of sinners are more actively engaged on behalf of the slave, are those who labor most earnestly in alleviating the miseries and distresses of their fellow-creatures at home.

Instead of limiting deeds of mercy to those at home, ought we not rather cherish the feeling in each other, that 'Our country is the world—our countrymen are all mankind.' There is, we believe, more true charity to be found among the poor than the rich—indebted, we have no hesitation in saying, that if the laboring portion of the population were acquainted with the unparalleled sufferings of the Slave, and with the impurities of the Slave Trade, they would rejoice to give portion from their necessities to assist those who are devoting their lives to hasten the redemption of their fellow-creatures from a worse than Egyptian bondage. We are borne out by facts in this conviction, for amongst the contributions to the Boston Bazaar, last year, (1844,) we noticed several from those whose daily bread depended upon the sale of the Slave. It is most cheering and encouraging to those who labor for the welfare of the Slave, to know that the Slave has with joy and delight every account that reaches them of the exertions made by the Anti-Slavery friends in these countries.

LETTER FROM HON. CHARLES FRANCIS ADAMS.

The following letter was written by Mr. Adams, in reply to an invitation to attend the Anti-Texas Convention, held in Concord, on Monday, the 22d ult.

HON. HENRY WILSON, Natick, Mass.

QUINCY, 15 September, 1845.

MY DEAR SIR:—Your circular reached me a day or two since—and with it came a few earnest lines from yourself, inviting me to attend your meeting and take a part. However slight might have been the service which I could render you, I would cheerfully have done it, were it not that for ten days past I have been suffering from a violent illness, which I could neither leave the house, and which has attacked my throat so severely as to render it of very doubtful prudence whether I ought to use it in speaking for some time to come.

Yet I will not omit the opportunity to write a few words upon the general subject of your call. At this time I perceive it embraces persons, on other subjects holding opposite sentiments, and is signed by persons of different political parties. This is the only solid basis of action on the subject of slavery in the free States. Their power has been prostituted and will be made to do so, by the strength of the slaveholding interest, as by their own weakness growing out of their domestic dissensions. There has not been any concentrated public opinion in the free States, on the subject of slavery. The various political parties have uniformly set the necessity of acting in union against it in a secondary light to that of maintaining their organization against one another. This ought not to be. Public opinion on this subject should be so united as to override all these distinctions, and to compel every party, howeversoever they might differ on other points, to look for no success that was not based upon a genuine and unequivocal adhesion to the principle of Liberty. It should be the condition precedent of all public confidence—the paramount rule by which the fidelity of every candidate for public trust should first of all be tried.

Assuming that the great end to be attained is union of sentiment, it seems to me that one of the main instruments by which it must be effected is to show up, in its true colors, the fraud by which the slaveholding policy of the government is now sought to be supported in the free States. There is a party in this Commonwealth which calls itself the democratic party, or in other words the friends of the largest liberty. That party, some years since, acting in consistency with its professed doctrine, pledged itself as deeply as a party can pledge itself, in hostility to the policy of indefinitely extending the slaveholding power. But now, after a struggle in which that power has carried the day, it has become necessary for it to lend its system, to recant its pledges, and sustain an administration determined to extend slavery to the uttermost of every thing, even to war and slaughter. At this very instant, the whole disposable force of the Union, military and naval, is concentrated upon one spot, and that spot acquired by fraud and robbery,

At this instant, regiments of slaveholding volunteers are required by a slaveholding General, officer of a slaveholding Governor, and are drafted into the service of the Union, to be paid by the industry of the free States, for what? Why, to assist in the arm of violence, an act of annexation, which is in dishonesty and theft. It may even be that the indiscretion of a few borderers may plunge us, for aught I know, into that slaveholders' crusade against the city of Mexico, which Mr. Wise so long ago, exultingly predicted would take place. And yet in the midst of all this, where stands the democracy of the North? Does it hold unity with any party, or itself upon the everlasting truth of our great charter, declare that this state of things must not be? No, indeed. It stands with its arms pinioned, and its back bare to the lash of its slaveholding master, pitifully begging for a few crumbs which may happen to fall from the rich man's table. Such is the condition of the democracy, and what, strange to say, it still seems to exert some influence in the free States. It can still organize at elections, with a hope of success, even though it have to uphold all the crimes of the General Government.

It is this disposition thus manifested at home, to look aside from the truth, to shun the pressure of public principles, to betray the doctrines of the Revolution, which I consider the chief cause of the demagogues who are looking for other than public objects in their course, should be equally ready to swear by any sign that shall be given out to them, never surprises me. They are soldiers of fortune. But that the great mass of the honest people of the land, who expect to gain nothing from that course, and who desire only to do right, should be in any way deluded, does astonish me. What pride can they take in the ascendancy of Mr. Polk, if they know that Mr. Polk is only made President that there may be more slaveholders to rule over them? What pleasure can they take in a government which is the honor of this country, to consist in dishonest negotiation, trickish legislation, and the last resort of arms? Having eyes to see, will they not see, and ears to hear, will they not hear, that these things are so?

I am hurrying into a longer dissertation than I intended. I believe you already know my feelings in the present state of things. In the midst of the doubts and discouragement that surround us, I have but one single word of hope to present. Let that word be Union. Let the people throughout the length and breadth of this great land feel that without it, their industry, their property, nay, even their lives and liberty, may in the course of time, fall under the power of an oligarchy of two hundred thousand owners of slaves! And then let them ask themselves whether this would be the result originally contemplated by the founders of our Republic.

I am, Sir, very truly, yours,

CHARLES FRANCIS ADAMS.

RAY STATE DEMOCRACY.

The following resolutions were adopted at the late Democratic State Convention, held at Springfield, and remembering the position assumed by the Democratic party in Massachusetts against the annexation of Texas as subverting the Constitution, &c. &c. until within the past year, they furnish as cool a specimen of political impudence and profligacy as can be found in the annals of party wickedness. They were drawn up by Benjamin F. Hallett, a man who has shown himself to be an unprincipled political adventurer, who, to subserve his own base purposes, would imitate the conduct of Judas in selling his Lord. Two other resolutions of the series were rejected, from policy, for which we have not room to repeat.

Resolved, That the admission into the Union of Texas—a country as rich and valuable in natural resources as the sun shines on—is calculated to add to the security of our Southern frontier; to secure to our great Western commerce, a market for its products; to extend the market for New England manufactures; and to quicken the demand for New England navigation; to widen immensely the bounds of our own invaluable Home Free Trade; and to increase the wealth, population, strength and glory of the nation. And that, in proportion to the greatness of the national interest, the sacrifices have yielded, and hasty judgments been reversed, and hence this great national measure should be carried into effect, by the use of force, grounded on reason and facts, rather than feeling and prejudice—equal to that which sanctioned Jefferson's splendid acquisition of Louisiana.

Resolved, That Texas, situated by oppression, achieved her complete independence of Mexico, and has long been acknowledged by foreign powers as a sovereign nation; and by inviting annexation to this country, and on the being declined by waiting until, by the laws of nations, it could be honorably accomplished, and then accepting enthusiastically and promptly the terms upon which it was proffered, she has manifested the strongest attachment to our republican institutions, and deserves to be welcomed into the Union with all our hearts and defended by all our arms.

Resolved, That Mexico, whether tried by the doctrines triumphantly established by the American Revolution and by her own memorable struggle for Independence of Spain, or by the laws and usages of nations, has no just claim on Texas; and therefore, that a war to conquer it, now that it has become American territory, would be an aggression upon the territory of the United States, and in taking the responsibility of providing so energetically for its defence, has proved itself worthy of the crisis, and will be sustained by the united patriotism of the nation.

Resolved, That the open interference of foreign powers in the settlement of this question, and the doctrine of foreign statesmen that it is their duty to maintain a balance of power for America, as they maintain it for Europe, taken in connection with their struggle for territorial aggrandizement and commercial supremacy, call upon every citizen to consider such interference as insulting to our sovereignty, such doctrine as contrary to our national honor, and such cannot be submitted to without a violation of that independent spirit which is the precious legacy of the fathers of the republic.

Resolved, That the democratic and federal party have been strongly marked from the beginning by the desire of the former to extend, and of the latter to restrict the territory of the United States, and that the narrow spirit, which in the Hartford Convention resisted the admission of new States as dangerous to the Union, is the same spirit that now threatens to admit the admission of Texas, and as the democracy of 1814 opposed the "moral treason" of the Hartford Convention, so will it now oppose the like treason of the present day, the avowed Massachusetts whig doctrine of the "binding force" of the act of annexation, and declare that they will go out of the Union if Texas comes into it—a declaration which they must now either fulfill solitary and alone, or admit the infidelity and folly of their present course. The policy of the Union with which the old and the modern federal party in New England have so often attempted to scare the people into submission to their policy.

Resolved, That the wider the Union is extended, the stronger it becomes, and the weaker will be the power of faction to dissolve it; and that the friends of annexation, have persevered in a course of complete neglect of this obvious measure, have proved themselves the true disciples of Jefferson, who held, in regard to Louisiana, (when the federal opposition clamored against its admission as they now do against Texas) that every State added to the republic family increases our national power, and adds together the more securely our National Union.

Resolved, That the policy of the Union, which has been clearly proclaimed in the annexation of Texas, is the duty of every true American to acquiesce in that measure, and that those who now continue their opposition to embarrass the administration, and whose sympathies are avowedly on the side of Mexico in the event of a conflict with that power, are recreant to their own country, and deserve, as they will receive, the same verdict of condemnation that the universal voice has affixed to the treasonable conduct of the New England federalists in the last war.

Resolved, That President Polk and his cabinet have evinced a prompt sagacity and a noble courage in their prompt and vigorous measures adopted to extend protection to our new sister Texas, who has so honorably spurned the offers of Mexico, and the bribes of England, to throw herself into our arms, relying upon the magnanimity of the United States to do her justice; and that, in common with the whole democracy of the country, we honor the President of the United States, and his cabinet, for the course which they have pursued in carrying into practical effect, in regard to Mexico, the maxim of Washington, "in peace prepare for war."

MISCELLANEOUS.

Port Tobacco, Sept. 16, 1845.—The trial of the negro indicted for being concerned in the late insurrectionary movements in this (Charles) county, was brought to a close last night, by the jury rendering the verdict of "guilty." Mark is a free man, having been set free under the will of Capt. Barnes, late clerk of this county. Negro Bill Wheeler was tried last week, and found guilty. Counsel for the State, G. Brent and T. W. Bowie, Esq., and for the prisoner, J. M. S. Canine, Esq. There was much excitement in relation to these cases, and the popular mind was strongly against the prisoners. The verdict in the case of Negro Mark turned upon a technical construction of the law of 1837, under which a slave who is set free, and the Court (Judge C. Dancy) decided, on motion of J. M. S. Canine, counsel for the prisoner, "that the meeting of negroes with fire-arms in their hands, to run away, was not an insurrectionary movement, within the meaning of the statute"—and hence it is "allowed that the prisoner might not be convicted under the indictment."—*Balt. Post, Thursday.*

John Randolph's Slaves.—The slaves, nearly 400 in number—manumitted by the will of John Randolph, being now free, by the final establishment of the will, the executor, Judge Leigh, of Virginia, is endeavoring to procure a suitable location for them. He has offered to let the policy, however, be sent to Liberia, and the law of Virginia forbids their remaining there. The only alternative of the executor, therefore, is to find a location for them in a free State. A legacy of \$25,000 was left by Mr. Randolph for the settlement and support of the slaves.

We find by the Courier of Saturday evening, that a system of forged passes for negroes is gaining ground in this country. It is a very serious and dangerous habit of going up the river to Cincinnati and other places. A pass was found purporting to be signed by Benjamin Eaton, and on inquiry, such a person was found in the city. Let the police, however, be kept on the watch, and keep a strict eye after the up country boats as they arrive here and leave, and this will soon be put a stop to.—*New Orleans Bee, Sept. 8.*

Terrible Hail Storm.—A most frightful storm of hail and rain, accompanied by thunder and lightning, passed over this village on Thursday last week, doing immense damage to the crops, fruit, &c. It is estimated that in this village and vicinity, upwards of 20,000 panes of glass were broken by the hail. One of Judge Whitney's barns was unroofed; fowls and birds were killed to death by the hail; carriages upset by the wind; horses broke their fastenings and ran furiously through the streets; corn was greatly damaged, fields of buckwheat wholly destroyed; and miles and miles of fences prostrated.—*Brown's Republican.*

There has been a terrific whirlwind on the continent. Its effects in Holland were almost as severely felt as in France. At Rouen, however, it seems to have expended its greatest violence. In that city, three extensive markets were destroyed by the whirlwind, while all hands were at work: not less than 60 persons, of all ages, perished in the ruins, and 128 were thereby wounded.

There was a violent thunder storm at Cincinnati recently. The rain fell in torrents, perfectly deluging the city and surrounding country. In some parts of the city the water was six, seven, eight and ten feet deep. The brick yards, warehouses, and various other establishments, were either destroyed or much damaged, while many persons narrowly escaped drowning in the act of saving their floating property. An immense amount of damage has been done in the city, and in many instances, in five minutes, so sudden was the storm.

Frightful Accident—Loss of Fifty Lives.—The Liverpool Standard contains the following account of a frightful accident which occurred on the afternoon of Thursday, at the Jarro Colliery, on the Durham side of the Tyne. "On proceeding to the spot, we learned that about half-past four o'clock this morning, an explosion occurred in the lower seam of the pit. The effect was terrific. Nearly 100 men were in the pit at the time, and one of them being near the pit's mouth, readily escaped. Thirty-five were in the lower seam, and were killed. The bricks and powder attached to the seam, and an attempt can be made to recover their bodies for several days."

Suicide of the Hon. John White.—The Hon. John White, of Kentucky, (formerly Speaker of the U. S. House of Representatives,) committed suicide on the 21st Sept. by shooting himself with a pistol in the right temple. He expired immediately.

Deaths.—On Friday, Oct. 19th, 1845, the steamboat "Clyde" burst her boilers, when about half way between Cork and St. Joseph's Island. Between thirty and forty persons were on board, including U. S. soldiers, and a large number of civilians. Ten individuals were killed on the spot, including among them Lieut. Wiggins and Berry, of the 4th Regiment of Infantry. Seventeen were wounded, some of whom were not expected to live.

Charles M. Williams, aged 23, was accidentally shot in a sham fight at Shutesbury, on the 13th, by a U. S. soldier, and died on the 15th, of the wound.

Samuel Roberts, of Middleborough, accidentally came to his death by drowning on Thursday evening last. He was riding in a wagon, and walked his horse into the edge of a pond, where the water deepened boldly from the shore.

The Quebec Fire.—From a statistical statement prepared by the committee charged with ascertaining the amount of loss occasioned by the two fires of the suburbs of St. Roch and St. John, on the 25th May and 26th June, 1845, it appears that the number of buildings destroyed in St. Roch was 754.

Number of persons died of shelter, 1603
Number of persons killed, 12,360

Dr. Nathanial Griffin, of Guilford, Ct., formerly Judge in New Haven County, died on Wednesday evening last, of an apoplectic fit, at Northampton, aged 75.

Property in Boston.—The valuation of the real and personal property in Boston has just been completed, and the whole amount is \$135,000,000—real, \$81,500,000; personal, \$53,500,000. The increase since last year has been over a million dollars. The Post thinks that the personal property belonging to the citizens of Boston—including factories, railroads, and other stocks—amounts to 100,000,000 of dollars.

Bishop Soule, of the Methodist Episcopal Church, says there has been a decrease of 45,445 members in the northern section of the church the past year, and an increase of 9,703 in the southern section, while the total increase for the preceding year was 155,000. He ascribes it to the contentions that have agitated the church.

Mexicans, look out.—Seven hundred barrels, containing seven hundred thousand ball and buckshot cartridges, will be shipped by government, to-day, to the northern section of the United States, for the annihilation of all Mexico.—*St. Louis Republic, Sept. 12.*

A Writing Telegraph.—A new electrical telegraph, by which the dispatch is written with a pen by the action of the fluid, has been successfully tried at Brussels, in the presence of the minister of public works.

The Universalist of the United States has 1094 churches, (a gain of 412 in ten years;) 676 preachers, (a gain of 381;) and 640 meeting houses, (a gain of 385.)

The sale of paintings, busts and vases at the Bonaparte mansion, in New Jersey, took place on Tuesday. The Tribune publishes a list of the twenty-two articles, which were sold for \$10,255. One painting brought \$2,300.

Reported Homicide in Sturbridge, Mass.—We learn, says the Worcester Transcript, that George Brown, of South Sturbridge, was found Monday morning at his place of residence, under circumstances which warrant the belief that he was murdered during the night previous. He was about 70 years of age, and a bachelor living alone, and an intemperate man.

Mr. G. M. Adams has a written statement which he has just received from the statement of his friends. It is very plausible, and is written in a very pertinent spirit. Let him rise up again, and withstand the temptations of alcohol more powerfully than ever.

THE LIBERATOR.

BOSTON, OCT. 3, 1845.

MIDDLESEX COUNTY ANTI-TEXAS AND ANTI-SLAVERY MASS MEETING AT CONCORD.

(Reported for the Liberator.)

After the retirement of the business committee for the preparation of resolutions, the Rev. Basil Frost having expressed a wish (which the president afterwards repeated), on the part of those present, that the time might be occupied in speaking, by those who wished to take the opportunity, Mr. Garrison, after a long period of silence in the meeting, arose and spoke as follows:

Mr. Chairman, the silence which prevails in this assembly is not owing to any want of deep interest in the question which brings us together this day, if I may judge by the feelings which have kept me silent. If others feel as I do, they will not care to hear much speaking to-day. But why should we not speak, when such a question comes before us as that of the annexation of Texas? Because the time has gone by for words, and the time has come for deeds. This is not the hour for talk, but for action.

Who are we, and what are we, Sir, if we hope that resolutions and speeches alone will secure our lives and liberties of their fellow-creatures—whose selfishness is inordinate, whose ambition is boundless, whose pride is satanic—all pirates, highwaymen, burglars, warriors, slaveholders, mobocrats, and the like—despite the doctrine of non-resistance, and gnash their teeth on those who advocate it. This is true universally, and without an exception. Now, this could not be so—no, the reverse would be the fact—if non-resistance were but another name for 'no government.' It behooves these, therefore, who claim to be upright men and good citizens, to reject that doctrine as wild or anarchical, to consider in what lawless and murderous company they are found.

It is not true that non-resistance is against all governments. They cling to government as to a life-line, which is essential to the peace and safety of the world; but it is the government of God, not of man—of love, not of military power or brute force. It is not true that they would have crime winked at, or that they would do nothing to restrain evil-doers; but their mode of restraint is to injure no one in mind, body or estate, but to conquer by returning good for evil. They are to be held responsible only for what their principles legitimately produce, when reduced to practice; and from this test they will never be found to shrink.

It is not true that non-resistance is 'infidelity,' or that it leads to it. Was Voltaire a non-resistance? Was Hume? Was Paine? Was Kneeland? Are those who desire to be known as infidels, in opposition to Christianity, the apostles of non-resistance? Just the reverse. The Boston Investigator has repeatedly assailed the doctrine of non-resistance as absurd, slavish, and dangerous, though it frankly concedes that it is the doctrine which Jesus taught, and exemplified in his life. It rejoiced when the publication of 'THE NON-RESISTANT' was suspended for lack of patronage. Hence the 'infidels' of that stamp are with the American church and clergy on that subject, and not with the non-resistance. This we record simply as a fact, not invidiously, and to sustain our denial of the charge, that non-resistance leads to infidelity.

Try it by another test. Who, even among the fiercest opponents of the doctrine, expects to see a professed non-resistance engaged in fisticuffs, or returning blow for blow, or armed with deadly weapons, or marching to the battle field, or seeking political preferment and honor, or enslaving his fellow-man? And if he should happen to be found thus acting, would not charge him with violating his principles, and dishonoring his profession? And what is this but to acknowledge that practical non-resistance is the love 'which seeks to do no one's neighbor, and is the fulfilling of the law'?

The annual meeting of the Non-Resistance Society takes place in this city on Thursday and Friday, October 16th and 17th instant. Those who wish to understand more fully what are the views and objects of its members and friends, are respectfully invited to give their attendance, and to take part in its deliberations. The occasion, we are confident, will be unusually interesting. Topics of grave importance will be introduced for free and full discussion. Can two days be devoted to a better purpose? Now that the bloody war spirit is so rife in this guilty land, is this the very time for all the friends of peace to be up and doing, to exhibit an unusual degree of moral activity, to improve every opportunity to disseminate peaceful sentiments among the people, and to prove their loyalty to the Prince of Peace, their Savior and Redeemer. The meeting ought to be a very large one. We regret that the hospitality of the city is not greater on such an occasion, so that our friends from the country might be accommodated without expense; but there are few here who take an interest in this great subject, and few still who are able and disposed to entertain those coming from abroad. Arrangements will be made, however, to the best possible advantage, so as to make the expense a trifling affair.

But if, on the other hand, we see that our liberties are gone—that we have no freedom of speech, of the press, of locomotion, or life; and that this last deed, that puts the climax to the rest, is but the assurance that we never shall have, nor our children after us, the power to possess anything but at the will of Tyranny; then let us look to God, and cease from man; and even though alone, do our duty to God and to our posterity.

Sir, I know how nearly alone we shall be. An overwhelming majority of the whole people are prepared to endorse this horrible deed of Texas annexation. The hearts of the few who hate it are giving way in despair; the majority have got the mastery. Shall we therefore retreat, acknowledge ourselves conquered, and fall into the ranks of the victors? Shall we agree that it is idle, insane, to contend for the right any longer?

Sir, I dreamed, almost when I heard this Convention called. I will be frank with you. I am afraid you are not ready to do your duty; and if not, you will be made a laughing stock by tyrants and their tools; and it ought to be so.

I have nothing to say, Sir—nothing. I am tired of words—tired of hearing strong things said, where there is no heart to carry them out. When we are prepared to state the whole truth, and die for it, if necessary—when, like our fathers, we are prepared to take our ground, and not shrink from it, counting not our lives dear unto us—when we are prepared to let all earthly goods go by the board—then let us say so: till then, the less we say, the better, in such an emergency as this.

But who are we? Will men ask, 'that talk of such things. Are we enough to make a revolution?' No, Sir; but are we enough to begin one, and once begun, I never can be turned back. I am for revolution, were I utterly alone. I am there, because I must be there. I must cleave to the right. I cannot choose but obey the voice of God. Now, there are but few who do not cling to their agreement with hell, and obey the voice of the devil. But soon, the number who shall resist, will be multitudinous as the stars of heaven.

In the beginning, what a gross absurdity did our fathers exhibit—trying to do what is not in the power of God—to reconcile the irreconcilable—to make Slavery and Freedom mingle and cohere! It can never be. Look at the love of freedom and the advocate of slavery, the slaveholder and the abolitionist, at this day. Do they acknowledge the same God? Do they worship at the same shrine? A government composed of both is impossible; and he who would pass for a lover of freedom, should have found it out.

Do not tell me of our past union, and for how many years we have been one. We were only one while we were ready to hunt, shoot down, and deliver up the slave, and allow the slave power to form an oligarchy on the floor of Congress! The moment we say so to this, the union ceases—the government falls.

The question now is, shall there longer remain any freemen in this country? For, of course, if we continue with the South, standing with her and by her, in her aggressions upon Mexico; if we see her taking foreign territory to herself, and yet aid her in retaining it; we are as bad as she—betrayers of our sacred trust of freedom, and forgers of our own chains.

I thank God that, as has been said by you, Sir, we stand on common ground here to-day. I pray God that party and sect may not be remembered. I trust the only question we shall feel like asking each other is, are we prepared to stand by the cause of God and Liberty, and to have SO CRISIS WITH SLAVEHOLDERS.

Let it not be forgotten that the Convention at Concord adjourned to meet at old Cambridge on the first Tuesday in October, (next week,) at 10 o'clock, A. M. Let it be indeed a mass meeting of freemen. Who let towards and traitors think of laying down their arms—of giving up the conflict?

THE NON-RESISTANCE ANNIVERSARY.

Of all the reformatory movements of the age, none is more misrepresented, none more misunderstood, and assuredly none more important, than that of Non-Resistance. The nickname of 'No Government,' which has been so frequently applied to it, is the offspring of a depraved mind; and just as truly describes the views of non-resistance, as the cry of 'fanaticism' does the purposes of abolitionists. Non-resistance is but another name for the love of Christ; and that love is the perfection of government, and all else is misrule. Its universal prevalence, and the redemption of the world are synonymous terms. Where it prevails, there can be no shedding of human blood, no violence, no lawless conduct, no wrath or malice; just as where total abstinence abounds, there can be no moderate drinking or intoxication. A wild, ungovernable non-resistance is just as great a solism in terms as an honest thief. None so obedient, none so careful to be always in the right, as your true non-resistance. He is a conservative, in the highest and best use of the word. Hence, all who hold human life at a cheap rate, who advocate war and armed resistance—whose habits are dissolute and violent—who claim the right to wield discretionary power over the lives and liberties of their fellow-creatures—whose selfishness is inordinate, whose ambition is boundless, whose pride is satanic—all pirates, highwaymen, burglars, warriors, slaveholders, mobocrats, and the like—despite the doctrine of non-resistance, and gnash their teeth on those who advocate it. This is true universally, and without an exception. Now, this could not be so—no, the reverse would be the fact—if non-resistance were but another name for 'no government.' It behooves these, therefore, who claim to be upright men and good citizens, to reject that doctrine as wild or anarchical, to consider in what lawless and murderous company they are found.

It is not true that non-resistance is against all governments. They cling to government as to a life-line, which is essential to the peace and safety of the world; but it is the government of God, not of man—of love, not of military power or brute force. It is not true that they would have crime winked at, or that they would do nothing to restrain evil-doers; but their mode of restraint is to injure no one in mind, body or estate, but to conquer by returning good for evil. They are to be held responsible only for what their principles legitimately produce, when reduced to practice; and from this test they will never be found to shrink.

It is not true that non-resistance is 'infidelity,' or that it leads to it. Was Voltaire a non-resistance? Was Hume? Was Paine? Was Kneeland? Are those who desire to be known as infidels, in opposition to Christianity, the apostles of non-resistance? Just the reverse. The Boston Investigator has repeatedly assailed the doctrine of non-resistance as absurd, slavish, and dangerous, though it frankly concedes that it is the doctrine which Jesus taught, and exemplified in his life. It rejoiced when the publication of 'THE NON-RESISTANT' was suspended for lack of patronage. Hence the 'infidels' of that stamp are with the American church and clergy on that subject, and not with the non-resistance. This we record simply as a fact, not invidiously, and to sustain our denial of the charge, that non-resistance leads to infidelity.

Try it by another test. Who, even among the fiercest opponents of the doctrine, expects to see a professed non-resistance engaged in fisticuffs, or returning blow for blow, or armed with deadly weapons, or marching to the battle field, or seeking political preferment and honor, or enslaving his fellow-man? And if he should happen to be found thus acting, would not charge him with violating his principles, and dishonoring his profession? And what is this but to acknowledge that practical non-resistance is the love 'which seeks to do no one's neighbor, and is the fulfilling of the law'?

The annual meeting of the Non-Resistance Society takes place in this city on Thursday and Friday, October 16th and 17th instant. Those who wish to understand more fully what are the views and objects of its members and friends, are respectfully invited to give their attendance, and to take part in its deliberations. The occasion, we are confident, will be unusually interesting. Topics of grave importance will be introduced for free and full discussion. Can two days be devoted to a better purpose? Now that the bloody war spirit is so rife in this guilty land, is this the very time for all the friends of peace to be up and doing, to exhibit an unusual degree of moral activity, to improve every opportunity to disseminate peaceful sentiments among the people, and to prove their loyalty to the Prince of Peace, their Savior and Redeemer. The meeting ought to be a very large one. We regret that the hospitality of the city is not greater on such an occasion, so that our friends from the country might be accommodated without expense; but there are few here who take an interest in this great subject, and few still who are able and disposed to entertain those coming from abroad. Arrangements will be made, however, to the best possible advantage, so as to make the expense a trifling affair.

CAPITAL PUNISHMENT.

The Convention for the abolition of the inhuman and demoralizing, and therefore the irrational and unchristian practice of capital punishment, which is to be held in Boston this day, though called at a short notice and without much preparation, we hope to see numerous attendance. Its proceedings should be characterized by a spirit of determination and an earnestness of purpose, which shall be the guaranty of a successful effort to banish the hideous spectacle of the gallows from the Commonwealth, at the next session of the Legislature. To allow this humane movement to linger dubiously, to think of postponing its triumph to a distant day, is to be false to duty, and needlessly to waste time and money. We are perfectly satisfied that nothing but a simultaneous and energetic effort is needed to secure the desired legislative action. Suppose, friends of humanity, we agree to consecrate the month of December to the work of procuring signatures to petitions for the abolition of the death penalty. What ought to be done can be done.

DISSECTION OF A CREED.

We are inclined to doubt, whether our friend Rev. C. Wright ever observed a Sunday more sacredly, or occupied it more profitably, than the one he tells us he spent near Rosemeath, in Scotland, August 24th.

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